

China, The Olympics and Christians

When the 2008 Olympics were awarded to China back in 2001, there was a naive hope that this decision would change China and also lead to an improvement in human rights. It turns out that instead of changing China, it may have changed us.

One example of this can be seen in our country. When the Olympic torch was carried through various cities in the world, it was protected not only by the local authorities but also by the Chinese secret police. So when the torch came to San Francisco, once again the Chinese secret police showed up. Now to be fair, the news reports actually said that they were volunteers from the Special Forces academy of the Peoples Armed Police. But a better description for them would be Chinas secret police.

This organization has been used to protect embassies in Beijing. But it has also been called upon put down protests in Tibet and suppress protests and other forms of expression in China. They were described by the chairman of the 2012 London Olympic committee as thugs. Others described their tactics as aggressive.

It is amazing to me that we allowed these secret police in our country, but it illustrates my point. We thought that these trade overtures and the Olympics would change China. In the long run, they may have a positive impact. But so far it seems like we are the ones who have changed.

There was also the naive hope that bringing the Olympics to China would usher in an era of improved human rights in this communist country. It appears that in some ways the situation is worse. China has invested time and money in preparing for the Olympics. It appears they have also done all they can to

rid the nation of anyone who could be seen as a dissident.

For decades, China has been rounding up Christians and other dissidents. They have been beaten and thrown in jail. Some have been killed. Lord David Alton estimates that each year 8,000 executions take place in China. Those who escape this persecution must live in a society where political and religious opinion is repressed, where journalists are jailed, and where the Internet and overseas broadcasts are censored.

The Chinese constitution promises its citizens that they have freedom of religious belief. But we know better. While there is an official state church, most of the growth (and the perceived potential threat to the government) takes place in the underground churches. As we get closer to the Olympics, the government seems bent on doing more to smash the growing home church movement.

As Christians we should be in prayer about what is taking place in China. But a growing debate has centered on what the U.S. government should do. Some have called for President Bush to boycott the opening ceremonies. They believe this would be a strong statement of our repudiation of the practices of the Chinese government. Others have suggested that President Bush go and use the Olympics as a platform to speak out against the Chinese government.

I see merit in either action. What is unacceptable is the current policy of silence. The president, his administration, and even corporate sponsors have been silent about what has been going on for decades. Now even the secular world is calling for action because of Chinas policy toward Tibet. It is time for all of us (Christians included) to break our silence and speak out.

Is the World Flat? How Should Christians Respond in Today's Global World

Drawing from Thomas Friedman's book, The World is Flat, Kerby Anderson looks at some of the major new factors in our world which cause not only countries and companies, but also individuals to think and act globally. Most of the factors discussed are givens against which Kerby helps us to consider their impact on Christianity and the spread of the gospel on a global basis.

Introduction

Is the world flat? The question is not as crazy as it might sound in light of the book by Thomas Friedman entitled *The World is Flat: A Brief History of the Twenty-First Century*. His contention is that the global playing field has been leveled or flattened by new technologies.

In fourteen hundred and ninety-two when Columbus sailed the ocean blue, he used rudimentary navigational equipment to prove that the earth was *round*. More than 500 years later, Friedman discovered in a conversation with one of the smartest engineers in India that essentially the world was *flat*. Friedman argues that we have entered into a third era of globalization, which he calls Globalization 3.0 that has flattened the world.

The first era of globalization (he calls Globalization 1.0) lasted from when Columbus set sail until around 1800. "It shrank the world from a size large to a size medium. Globalization 1.0 was about countries and muscles."[\[1\]](#) The key

change agent in this era was how much muscle your country had (horsepower, wind power, etc.). Driven by such factors as imperialism and even religion, countries broke down walls and began the process of global integration.

The second era (he calls Globalization 2.0) lasted from 1800 to 2000 with interruptions during the Great Depression and World Wars I and II. "This era shrank the world from size medium to a size small. In Globalization 2.0, the key agent of change, the dynamic force driving global integration, was multinational companies."[\[2\]](#) At first these were Dutch and English joint-stock companies, and later was the growth of a global economy due to computers, satellites, and even the Internet.

The dynamic force in Globalization 1.0 was *countries* globalizing, while the dynamic force in Globalization 2.0 was *companies* globalizing. Friedman contends that Globalization 3.0 will be different because it provides "the newfound power for *individuals* to collaborate and compete globally."[\[3\]](#)

The players in this new world of commerce will also be different. "Globalization 1.0 and 2.0 were driven primarily by European and American individuals and businesses. . . . Because it is flattening and shrinking the world, Globalization 3.0 is going to be more and more driven not only by individuals but also by a much more diverse—non-Western, non-white—group of individuals. Individuals from every corner of the flat world are being empowered."[\[4\]](#)

The Flatteners

Friedman argues in his book that the global playing field has been flattened by new technologies.

The first flattener occurred on November 9, 1989. "The fall of the Berlin Wall on 11/9/89 unleashed forces that ultimately liberated all the captive peoples of the Soviet Empire. But it

actually did so much more. It tipped the balance of power across the world toward those advocating democratic, consensual, free-market-oriented governance, and away from those advocating authoritarian rule with centrally planned economies.”{5}

The economic change was even more important. The fall of the Berlin Wall encouraged the free movement of ideas, goods, and services. “When an economic or technological standard emerged and proved itself on the world stage, it was much more quickly adopted after the wall was out of the way.”{6}

Thomas Friedman also makes a connection between the two dates 11/9 and 9/11. He noted that in “a world away, in Muslim lands, many thought [Osama] bin Laden and his comrades brought down the Soviet Empire and the wall with religious zeal, and millions of them were inspired to upload the past. In short, while we were celebrating 11/9, the seeds of another memorable date—9/11—were being sown.”{7}

A second flattener was Netscape. This new software played a huge role in flattening the world by making the Internet truly interoperable. Until then, there were disconnected islands of information.

We used to go to the post office to send mail; now most of us send digitized mail over the Internet known as *e-mail*. We used to go to bookstores to browse and buy books, now we browse digitally. We used to buy a CD to listen to music, now many of us obtain our digitized music off the Internet and download it to a MP3 player.

A third flattener was work flow software. As the Internet developed, people wanted to do more than browse books and send e-mail. “They wanted to shape things, design things, create things, sell things, buy things, keep track of inventories, do somebody else’s taxes, and read somebody else’s X-rays from half a world away. And they wanted to be able to do any of

these things from anywhere to anywhere and from any computer to any computer—seamlessly.”[\[8\]](#)

All the computers needed to be interoperable not only between departments within a company but between the systems of any other company. Work flow software made this possible.

Where will this lead? Consider this likely scenario. When you want to make a dentist appointment, your computer translates your voice into a digital instruction. Then it will check your calendar against the available dates on the dentist’s calendar. It will offer you three choices, and you will click on the preferred date and hour. Then a week before your appointment, the dentist’s calendar will send you an e-mail reminding you of the appointment. The night before your appointment, a computer-generated voice message will remind you.

The fourth flattener is open-sourcing. Open-source comes from the idea that groups would make available online the source code for software and then let anyone who has something to contribute improve it and let millions of others download it for free.

One example of open-source software is Apache which currently powers about two-thirds of the websites in the world. Another example of open-sourcing is blogging. Bloggers are often one-person online commentators linked to others by their common commitments. They have created essentially an open-source newsroom.

News bloggers were responsible for exposing the bogus documents use by CBS and Dan Rather in a report about President Bush’s Air National Guard service. Howard Kurtz of *The Washington Post* wrote (Sept 20, 2004): “It was like throwing a match on kerosene-soaked wood. The ensuing blaze ripped through the media establishment as previously obscure bloggers managed to put the network of Murrow and Cronkite on

the defensive.”

Another example of open-sourcing is the Wikipedia project which has become perhaps the most popular online encyclopedia in the world. Linux is another example. It offers a family of operating systems that can be adapted to small desktop computers or laptops all the way up to large supercomputers.

A fifth flattener is outsourcing. In many ways, this was made possible when American companies laid fiber-optic cable to India. Ultimately, India became the beneficiary.

India has become very good at producing brain power, especially in the sciences, engineering, and medicine. There are a limited number of Indian Institutes within a population of one billion people. The resulting competition produces a phenomenal knowledge meritocracy. Until India was connected, many of the graduates would come to America. “It was as if someone installed a brain drain that filled up in New Delhi and emptied in Palo Alto.”[\[9\]](#)

Fiber-optic cable became the ocean crosser. You no longer need to leave India to be a professional because you can plug into the world from India.

A sixth flattener was offshoring. Offshoring is when a company takes one of its factories that is operating in Canton, Ohio and moves the whole factory to Canton, China.

When China joined the World Trade Organization, it took Beijing and the rest of the world to a new level of offshoring. Companies began to shift production offshore and integrate their products and services into their global supply chains.

The more attractive China makes itself offshoring, the more attractive other developed and developing countries have to make themselves. This created a process of competitive flattening and a scramble to give companies the best tax

breaks and subsidies.

How does this affect the United States? “According to the U.S. Department of Commerce, nearly 90 percent of the output from U.S.-owned offshore factories is sold to foreign consumers. But this actually stimulates American exports. There is a variety of studies indicating that every dollar a company invests overseas in an offshore factory yields additional exports for its home country, because roughly one-third of global trade today is within multi-national companies.”[\[10\]](#)

The seventh flattener is supply chaining. “No company has been more efficient at improving its supply chain (and thereby flattening the world) than Wal-Mart; and no company epitomizes the tension the supply chains evoke between the consumer in us and the worker in us than Wal-Mart.”[\[11\]](#)

Thomas Friedman calls Wal-Mart “the China of companies” because it can use its leverage to grind down any supplier to the last halfpenny. And speaking of China, if Wal-Mart were an individual economy, it would rank as China’s eighth-biggest trading partner, ahead of Russia, Australia and Canada.

An eighth flattener is what Friedman calls *insourcing*. A good example of this is UPS. UPS is not just delivering packages, the company is doing logistics. Their slogan is Your World Synchronized. The company is synchronizing global supply chains.

For example, if you own a Toshiba laptop computer under warranty that you need fixed, you call Toshiba. What you probably don’t know is that UPS will pick up your laptop and repair it at their own UPS-run workshop dedicated to computer and printer repair. They fix it and return it in much less time than it would take to send it all the way to Toshiba.

A ninth flattener is in-forming. A good example of that is Google. Google has been the ultimate equalizer. Whether you

are a university professor with a high speed Internet connection or a poor kid in Asia with access to an Internet café, you have the same basic access to research information.

Google puts an enormous amount of information at our fingertips. Essentially, all of the information on the Internet is available to anyone, anywhere, at anytime.

Friedman says that, “In-forming is the ability to build and deploy your own personal supply chain—a supply chain of information, knowledge, and entertainment. In-forming is about self-collaboration—becoming your own self-directed and self-empowered researcher, editor, and selector of entertainment, without having to go to the library or movie theater or through network television.”[\[12\]](#)

A tenth flattener is what he calls “the steroids.” These are all the things that speed the process (computer speed, wireless).

For example, the increased speed of computers is dazzling. The Intel 4004 microprocessor (in 1971) produced 60,000 instructions per second. Today’s Intel Pentium 4 Extreme has a maximum of 10.8 billion instructions per second.

The wireless revolution allows anyone portable access to everything that has been digitized anywhere in the world. When I was at graduate school at Yale University, all of us were tied to a single mainframe computer. In order to use the computer, I had to hand computer cards to someone in the computer lab in order to input data or extract information. Now thanks to digitization, miniaturization, and wireless I can do all of that and much more from my home, office, coffee shop, airport—you name it.

Biblical Perspective

Although futurists have long talked about globalization and a

global village, many of these forces have made that a reality. At this point it might be valuable to distinguish between *globalization* and *globalism*. Although these terms are sometimes used interchangeably, I want to draw some important distinctions. Globalization is used to describe the changes taking place in society and the world due to economic and technological forces. Essentially, we have a global economy and live in the global village.

Globalism is the attempt to draw us together into a new world order with a one world government and one world economy. Sometimes this even involves a desire to develop a one world religion. In a previous article ([“Globalism and Foreign Policy”](#)), I addressed many of the legitimate concerns about this push towards global government. We should be concerned about political attempts to form a new world order.

On the other hand, we should also recognize that globalization is already taking place. *The World is Flat* focuses on many of the positive aspects of this phenomenon, even though there are many critics would believe it may be harmful.

Some believe that it will benefit the rich at the expense of the poor. Some believe it will diminish the role of nations in deference to world government. These are important issues that we will attempt to address in future articles.

For now, let's look at some important implications of a flat world. First, we should prepare our children and grandchild for global competition. Thomas Friedman says that when he was growing up his parents would tell him “Finish your dinner. People in China and India are starving.” Today he tells his daughters, “Girls, finish your homework—people in China and India are starving for your jobs.”[\[13\]](#)

Another implication is the growing influence of the two countries with the largest populations: China and India. Major companies are looking to these countries for research and

development. The twentieth century was called “the American Century.” It is likely that the twenty-first century will be “the Asian Century.”

These two countries represent one-third of the world’s population. They will no doubt transform the entire global economy and political landscape.

Students of biblical prophecy wonder if these two countries represent the “Kings of the East” (Rev. 16:12). In the past, most of the focus was only on China. Perhaps the Kings (plural) represent both China and India.

A final implication is that this flattened world has opened up ministry through the Internet and subsequent travel to these countries. Probe Ministries, for example, now has a global ministry. In the past, it was the occasional letter we received from a foreign country. We now interact daily with people from countries around the world.

Last month the Probe website had nearly a quarter of a million visitors from over 140 countries. These online contacts open up additional opportunities for speaking and ministry overseas.

The flattening of the world may have its downsides, but it has also opened up ministry in ways that were unimaginable just a few years ago. Welcome to the flat world.

Notes

1. Thomas Friedman, *The World is Flat: A Brief History of the Twenty-First Century* (New York: Farrar, Straus and Giroux, 2005), 9.
2. Ibid.
3. Ibid., 10.
4. Ibid., 11.
5. Ibid., 49.

6. Ibid., 52.
7. Ibid., 55.
8. Ibid., 73.
9. Ibid., 105.
10. Ibid., 123.
11. Ibid., 129.
12. Ibid., 153.
13. Ibid., 237.

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Six Months in Paris that Changed the World

Decisions have consequences. Our own lives and world history confirm that. The 1919 post-World War 1 Paris Peace Conference made decisions that echo in today's headlines. Fascinating stories about Iraq, Israel, Palestine and China prompt us to consider the impact of our own daily choices.



This article is also available in [Spanish](#).

Carving Up the World

Think about the really important decisions you have made in your life: choices concerning your education, vocation, spouse, or friends; your spiritual beliefs and commitments. Are you happy with the outcomes? Have you made any bad choices in life that still haunt you?

Choices have consequences and how we make decisions can be critical. In this article, we'll look back more than eighty years ago at a fascinating gathering of world leaders who made

significant decisions that touch our lives today.

In 1919, leaders from around the globe gathered in Paris to decide how to divide up the earth after the end of World War 1. Presidents and prime ministers debated, argued, dined, and attended the theater together as they created new nations and carved up old ones. Margaret MacMillan, an Oxford Ph.D. and University of Toronto history professor, tells their captivating story in her critically acclaimed bestseller, *Paris 1919: Six Months that Changed the World*.^{1} *The Sunday Times* of London says, “Most of the problems treated in this book are still with us today indeed, some of the most horrific things that have been taking place in Europe and the Middle East in the past decade stem directly from decisions made in Paris in 1919.”^{2}

The cast of characters in this drama was diverse. The Big Three were leaders of the principal Allied nations: U.S. president Woodrow Wilson and the prime ministers of France and England, Georges Clemenceau and David Lloyd George. Joining them was a vast array of “statesmen, diplomats, bankers, soldiers, professors, economists and lawyers . . . from all corners of the world.” Media reporters, businesspersons and spokespersons for a multitude of causes showed up.^{3}

Lawrence of Arabia was there, the mysterious English scholar and soldier wrapped in Arab robes and promoting the Arab cause.^{4} Franklin Delano Roosevelt and Winston Churchill, not yet leaders of their governments, played supporting roles. A young Asian man who worked in the kitchen at the Paris Ritz asked the peacemakers to grant independence from France for his tiny nation. Ho Chi Minh – and Vietnam – got no reply.^{5}

This article highlights three of the many decisions from the 1919 Paris Peace Conference that still influence headlines today. They concern Iraq, Israel, and China. Fasten your seatbelt for a ride into the past and then “Back to the Future.” First, consider the birth of Iraq.

Creating Iraq

During the first six months of 1919, U.S. president Woodrow Wilson along with French and British prime ministers Clemenceau and Lloyd George considered exhausting appeals for land and power from people around the globe. At times, they found themselves crawling across a large map spread out on the floor to investigate and determine boundaries.[{6}](#) The challenges were immense. Clemenceau told a colleague, “It is much easier to make war than peace.”[{7}](#)

Eminent British historian Arnold Toynbee, who advised the British delegation in Paris, told of delivering some papers to his prime minister one day. To Toynbee’s delight, Lloyd George forgot Toynbee was present and began to think out loud. “Mesopotamia,” mused Lloyd George, “. . . yes . . . oil . . . irrigation . . . we must have Mesopotamia.”[{8}](#)

“Mesopotamia” referred to three Middle Eastern provinces that had been part of the collapsed Ottoman empire: Mosul in the north, Basra in the south, and Baghdad in the middle. (Is this beginning to sound familiar?) Oil was a major concern. For a while back then, no one was sure if Mesopotamia had much oil. Clues emerged when the ground around Baghdad seeped pools of black sludge.[{9}](#)

Mesopotamia’s British governor argued that the British, largely for strategic security reasons, should control Mosul, Basra, and Baghdad as a single administrative unit. But the three provinces had little in common. MacMillan notes, “In 1919 there was no Iraqi people; history, religion, geography pulled the people apart, not together.”[{10}](#) Kurds and Persians chafed under Arabs. Shia Muslims resented Sunni Muslims.[{11}](#) (Now is this sounding familiar?)

Eventually geopolitical realities prompted a deal. In 1920, the Brits claimed a mandate for Mesopotamia and the French one for Syria. Rebellion broke out in Mesopotamia. Rebels cut

train lines, attacked towns and murdered British officers. In 1921, England agreed to a king for Mesopotamia. Iraq was born. In 1932, it became independent.{12} Today . . . well, read your morning paper. Decisions have consequences.

Creating A Jewish Homeland

Another major decision made at the Paris Peace Conference affected the Jewish world and, eventually, the entire Middle East.

In February 1919, a British chemist appeared before the peacemakers to argue that Jews of the world needed a safe place to live. Jews were trying to leave Russia and Austria by the millions. Where could they go? Chaim Weizmann and his Zionist colleagues thought they had the perfect answer: Palestine.{13}

Zionism had a powerful ally in British foreign secretary, Arthur Balfour. Balfour was a wealthy politician with a strange habit of staying in bed all morning. "If you wanted nothing done," reflected Winston Churchill, Balfour "was undoubtedly the best man for the task." {14} Son of a deeply religious mother, he was fascinated with the Jews and Weizmann's vision.{15}

Prime Minister Lloyd George was another fan. Raised with the Bible, he claimed to have learned more Jewish history than English history. During the war, Weizmann, the Jewish chemist, provided without charge his process for making acetone, which the British desperately needed for making explosives. In return, Lloyd George offered Weizmann support for Zionism. Lloyd George later hailed that offer as the origin of the declaration supporting a Jewish homeland. The French posed an alternate theory: Lloyd George's mistress was married to a well-known Jewish businessman.{16}

In October 1917, the British issued the famous Balfour

Declaration, pledging to help establish a Jewish homeland in Palestine. In 1919, Weizmann and other Zionist leaders made their pitch to the Paris peacemakers. But there was a problem. The Brits had made conflicting promises. During the war, they had supported a Jewish homeland in Palestine. They had also encouraged the Arabs to revolt against Ottoman rule, promising them independence over land that included Palestine.{17}

President Wilson, the son of a Presbyterian minister, was sympathetic to Zionism. "To think," he told a prominent American rabbi, "that I the son of the manse should be able to help restore the Holy Land to its people." {18} But the peacemakers postponed a decision. In 1920, at a separate conference, the British got the Palestinian mandate (a form of trusteeship) to carry out the Balfour Declaration. Palestinian Arabs were already rioting against the Jews.{19} And today? Well, check your radio news.

Decisions have consequences. Next, how Paris 1919 influenced the great Asian dragon.

China Betrayed

U.S. president Woodrow Wilson once described a negotiating technique he used on an associate. "When you have hooked him," explained Wilson, "first you draw in a little, then give liberty to the line, then draw him back, finally wear him out, break him down, and land him." {20}

A Chinese-Japanese conflict would challenge Wilson's negotiating skills.{21} The Chinese had joined the Allies and hoped for fair treatment in Paris. Many Chinese admired Western democracy and Wilson's idealistic vision.

Shantung was a strategic peninsula below Beijing. Confucius, the great philosopher, was born there. His ideas permeated Chinese society. Shantung had thirty million people, cheap labor, plentiful minerals and a natural harbor. Shantung silk

is still fashionable today. In the late 1890s, Germany seized Shantung. In 1914, Japan took it from the Germans.{22}

In Paris, Japan wanted Shantung. Japan sported a collection of secret agreements that remind one of a *Survivor* TV series. China placed hope in Wilson's famous Fourteen Points, which rejected secret treaties and included self-determination.{23}

The Chinese ambassador to Washington called Shantung "a Holy Land for the Chinese" and said that under foreign control it would be a "dagger pointed at the heart of China." {24} Wilson seemed sympathetic at first, but the decision on Shantung had to wait until late April as the Allies finalized the German treaty. By then, an avalanche of decisions was overwhelming the peacemakers. When the Japanese forced their hand, Wilson, Clemenceau and Lloyd George conceded Shantung to Japan in exchange for Japan's concession on another significant treaty matter.{25}

Chinese blamed Wilson for betraying them. On May 4, thousands of demonstrators rallied in Tiananmen Square. The dean of humanities from Beijing University distributed leaflets. May 4 marked the rejection of the West by many Chinese intellectuals. New Russian communism looked attractive to some. In 1921, radicals founded the Chinese Communist Party. That dean of humanities who had distributed leaflets became its first chairman, Mao Tse-tung. His party won power in 1949 {26} and today . . . have you listened to the news recently?

Iraq, Israel, Palestine, China . . . Paris 1919 influenced them all. What does all this mean for us?

Decisions, Consequences, and You

As they departed Paris in 1919 after the signing of the Treaty of Versailles, Woodrow Wilson told his wife, "It is finished, and, as no one is satisfied, it makes me hope we have made a

just peace; but it is all in the lap of the gods.”[\[27\]](#)

As the journalists and delegations left Paris, the hotels that had become headquarters for the conventioners reopened for regular business. Prostitutes groused that business dipped.[\[28\]](#)

The big three peacemakers did not last much longer in power. Lloyd George was forced to resign as prime minister in 1922. Clemenceau ran for president in late 1919, but withdrew in anger when he discovered he would face opposition. Wilson faced great resistance in the U.S. Senate which never ratified the Treaty of Versailles. In October 1919, a massive stroke left him bedridden and debilitated. In December, he learned he had won the Nobel Peace Prize.[\[29\]](#)

Iraq, a nation patched together in Paris and its aftermath, still boils with religious, ethnic, and cultural dissent. Israelis and Palestinians still clash. China still distrusts the West. Certainly many decisions in intervening years have affected these hotspots, but seeds of conflict were sown in Paris.

What is a biblical perspective on Paris 1919? I don’t claim to know which peacemakers may or may not have been following God in their particular choices, but consider three lessons that are both simple and profound:

First: *God’s sovereignty ultimately trumps human activity.* God “raises up nations, and he destroys them.”[\[30\]](#) He also “causes all things to work together for good to those who love” Him.[\[31\]](#) History’s end has not yet transpired. Once it has, we shall see His divine hand more clearly.

Second: *Decisions have consequences.* “You will always reap what you sow!” Paul exclaimed.[\[32\]](#) This applies to nations and individuals. We all face decisions about what foods to eat, careers to pursue and life partners to select, about whether to become friends with God and to follow Him. Our choices

influence this life and the next. Our decisions can affect others and produce unforeseen consequences. So . . .

Third: *We should seek to make wise decisions.* Solomon, a very wise king, wrote, "Trust in the Lord with all your heart; do not depend on your own understanding. Seek his will in all you do, and he will direct your paths." [\[33\]](#)

Decisions have consequences. Are you facing any decisions that you need to place in God's hands?

Notes

1. Margaret MacMillan, *Paris 1919: Six Months that Changed the World* (New York: Random House, 2001). Most of the historical material in this article is drawn from MacMillan's research.
2. Ibid., back cover.
3. Ibid., xxvii.
4. Ibid., 388-395 ff.
5. Ibid., 59.
6. Ibid., 255, 275.
7. A. Ribot, *Journal d'Alexandre Ribot et correspondances indites, 1914-1922* (Paris, 1936), 255; in Ibid., xxx.
8. A. Toynbee, *Acquaintances* (London, 1967), 211-12; in MacMillan, op. cit., 381.
9. MacMillan, op. cit., 395-96.
10. Ibid., 397.
11. Ibid., 400.
12. Ibid., 400-409.
13. Ibid., 410.
14. Ibid., 413.
15. Ibid., 413-415.
16. Ibid., 415-16.
17. Ibid., 416-21.
18. Ibid., 422.
19. Ibid., 4; 98; 103; 420; 423-427.
20. Ibid., 194.
21. Ibid., 322-344.

22. Ibid., 325-27.
23. Ibid., 328-29; 336; 338; 322; 495-96.
24. Ibid., 334.
25. Ibid., 330-38.
26. Ibid., 338-341.
27. T. Schachtman, Edith and Woodrow (New York, 1981), 189; in MacMillan, op. cit., 487.
28. MacMillan, op. cit., 485.
29. Ibid., 487-92.
30. Job 12:23 NLT.
31. Romans 8:28 NASB.
32. Galatians 6:7 NLT.
33. Proverbs 3:5-6 NLT.

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